# JIMAA' KA TAREEQAH

## AUR USKE CHAND AADAAB O MASAAIL

**SHAIKH MAQBOOL AHMAD SALAFI**

Islamic Da'wah Center, Shumaali Taaif (Misrah)

Romanised: Aqeel Ahmad Aurangabadi

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**Al-Hamdulillahi Rabbil Aalameen Wassalato Wasallamu Ala Rasoolihil Kareem Wa Ala Aalihi Wa As'habihi Ajmayeen, Amma Ba'ad:**

**Deen e Islaam insaani zindagi ke tamaam taqaaze ba-husn wa khoobi pura karta hai balki zindagi ke tamaam umoor ke liye paakiza usool aur fitri nizaam pesh karta hai. Allah ta'aala haq baat kehne se nahin sharmaata, usne hamen apne paighamber ke zariye zindagi ki chhoti se chhoti aur badi se badi baat batla di. Nikah aur biwi se jimaa' sharmgaah ki hifaazat ke saath afzaaish e nasl ka sabab hai phir Allah itni badi baat kaise nahin batlataa, yeh bhi hamen batla diya. Aaj hum jis daur se guzar rahe hain ismein burai fashion aur be-hayaayi aam si baat ho gayi hai. Allah ne hamen kufr wa zalaalat se najaat dekar imaan o hidaayat ki taufeeq bakhshi hai, hamen hamesha apna qadam badhane se pahle sochna hai ki Kahin koi ghalati to nahin ho rahi hai, har har qadam phoonk phoonk kar uthana hai.**

**Paidaish ke baad jab koi jawaani ki dahleez pe qadam rakhta hai to use fitri sukoon haasil karne ke liye shareeke hayaat ki zaroorat pesh aati hai, Islaam ne shareeke hayaat banane ke liye nikah ka paakiza nizaam pesh kiya hai. Nikah se infiraadi aur samaaji donon sateh pe**

**fasaad o bigaad ka unsar khatm ho jata hai aur ghar se lekar samaaj tak ek Saleh mu'aasharay ki ta'meer hoti hai.**

**Nikah karke do ajnabi aapasi pyaar o muhabbat mein is qadr doob jate hain jahaan ajnabiyyat 'anaqaa aur apnaaiyat qadeem rishtaa nazar aata hai. Miyaan biwi ek doosre ka libaas ban jate hain, paakiza ta'alluq ya'ni 'aqday nikah ke baad aapas ki saari ajnabiyyat aur saara parda uth jata hai goya donon ek jan do qaalib ho jate hain. Yeh Allaah ka bandon par bada ahsaan hai. Miyaan biwi ke jinsi milap ko arabi mein jimaa' aur urdu mein humbistari se ta'beer karte hain. Jis tarah Islaam ne nikah ka paakiza nizaam diya hai isi tarah jimaa' ke bhi saaf suthre rahnuma usool diye hain, in usoolon ki jaankaari har Muslim mard o khatoon par zaroori hai. Sutoor zel mein jimaa' ka tareeqah aur is se mutalliq aadaab o masaail bayaan kar raha hoon.**

**Yahoodiyon ka khayaal tha ki biwi ki agli sharmgaah mein peechhe se jimaa' karne se ladka bhaenga paida hoga,**
**Allah ne is khayaal ki tardid karte huye farmaya:**

﴿نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾

**"Tumhaari biwiyaan tumhaari khaytiyaan hain, lihaza tum apni khaytiyon mein jidhar se chaaho aao".(Surah Al-Baqrah: 223)**

**Is aayat ka matlab yeh hai ki biwi ki agli sharmgaah mein jis tarah se chaahen jimaa' kar sakte hain, shauhar ke liye biwi ki agli sharmgaah hi halaal hai aur pichhli sharmgaah mein wati karna haraam hai Chunanche is baat ko Allah ne is aayat se pahle bayaan kiya hai.**

**Allah ka farmaan hai:**

﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

**Aap se haiz ke baare mein sawaal karte hain keh dijiye ki wo gundagi hai haalat e haiz mein auraton se alag raho aur jab tak wo paak naa ho jayen inke qareeb naa jao, haan jab wo paak ho jayen to unke paas jao jahaan se Allah ne tumhen ijazat di hai Allah Taubah karne waalon ko aur paak rahne waalon ko pasand farmata hai.(Surah Al-Baqrah: 222)**

**Yahaan par Allah hukm de raha hai ki haiz ki haalat mein biwi se jimaa' naa karo aur jab haiz se paak hokar ghusl kar le to uske saath us jagah se jimaa' karo jis jagah jimaa' karne ki ijazat di hai. Haiz agli sharmgaah se aata hai, haiz ka khoon aane tak jimaa' mamnoo' hai aur jab haiz band ho jae to isi jagah jimaa' karna hai jahaan se khoon aa raha tha.**

**(Al-Baqrah: 223) "نِسَاؤُكُمْ حَرْثٌ لَّكُمْ" ki tafseer sahih Ahaadees se bhi mulahiza farma len taaki baat mazeed waazeh ho jae. Raawi e Hadees Ibn 'Abbaas raziyallaahu 'anhuma bayaan karte hain jab yeh aayat naazil hui:**

(نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ) أى مُقبِلاتٍ ومُدبِراتٍ ومُستَلقِياتٍ يعنى بذلِكَ مَوضعَ الولَدِ

**Tumhaari biwiyaan tumhaari kheti hain lehaza tum jis tariqe se chaaho unse jimaa' karo ya'ni khwaah aage se khwaah peechhe se khwaah litaa kar ya'ni aulaad waali jagah se.(Sahih Abu Dawood: 2164)**

**Ek doosri riwaayat mein Ibn 'Abbaas hi se marwi hai.**

**نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ أقبِلْ وأدبِرْ، واتَّقِ الدُّبرَ والحَيضةَ**

**Tumhaari biwiyaan tumhaari kheti hain lehaza tum jis tariqe se chaaho in se jimaa' karo khwaah biwi se aage se sohbat karo chaahe peechhe ki taraf se karo magar pichhli sharmgaah se bacho aur haiz ki haalat mein jimaa' karne se bacho.(Sahih at-Tirmizi: 2980)**

**Aaj ke pur fitan daur mein miyaan biwi ko Islaam ki yeh baat jaan-ni chaahiye aur ise hi amali zindagi mein naafiz karna chaahiye, jo log fahash videos dekh kar ghalat tareeqe se mani kharij karte hain iski zindagi se hayaa nikal jati hai, lamhaa ba lamhaa be-hayaayi ki raah chalne lagta hai. Yaad rakhen, biwi se Islami tareeqe se jimaa' karna bhi baaise sawaab hai.**

**Nabi ﷺ ka farmaan hai:**

**وفى بُضْعِ أَحَدِكُمْ صَدَقَةٌ، قالوا: يا رَسولَ اللهِ، أَيَأتى أَحَدُنَا شَهْوَتَهُ وَيَكونُ له فِيهَا أَجْرٌ؟ قالَ: أَرَأَيْتُمْ لو وَضَعَهَا فى حَرَامٍ أَكَانَ عليه فِيهَا وِزْرٌ؟ فَكَذلكَ إِذَا وَضَعَهَا فى الحَلَالِ كَانَ له أَجْرٌ**

**Aur (biwi se jimaa' karte huye) tumhare uzoo mein sadaqah hai. Sahabah kiraam ﷺ ne poochha: aye Allah ke Rasool ﷺ ! hum mein se koi apni khwaahish puri karta hai to kya ismein bhi ajr milta hai ? Aap ﷺ ne farmaya: bataao agar wo yeh (khwaahish) haraam jagah puri karta to kya use iska gunaah hota ? isi tarah jab wo ise halaal jagah puri karta hai to uske liye ajr hai.(Sahih Muslim: 1006)**

**Ab neeche jimaa' ke chand aadaab o masaail zikr kiye jate hain.**

1) **Biwi se jimaa' iffat o ismat ki hifaazat, afzaaishe nasl aur haraam kam se bachne ki niyyat se ho, aisi soorat mein Allah naa sirf jimaa' pe ajr dega balki nek aulaad se bhi nawazega aur dunyawi aur ukhrawi barkaton se nawazega.**

2) **Jimaa' shahwat raani nahin hai balki zaujain ke liye sukoone qalb aur raahat e jaan hai, isliye qabl az jimaa' shauhar biwi se khush taba'ee ki baat kare aur jimaa' ke liye zehni taur par aur jismaani taur par raazi kare.**

3) **jimaa' se qabl yeh du'aa padhna masnoon hai:**

**بِسْمِ اللّٰهِ، اللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا**

**Aye Allah ! hamen shaitaan se alaahidah rakh aur tu jo aulaad hamen inaayat farmae use bhi shaitaan se door rakh.**

**phir agar unhen bachcha diya gaya to shaitaan use koi nuqsaan nahin pahuncha sakega.(Sahih al-Bukhari: 3271)**

4) **Jimaa' ki jagah aawaaz sunne wala aur dekhne wala koi naa ho ya'ni dhaki chhupi jagah ho aur jimaa' ki had tak sharmgaah kholnaa Kafi hai taaham ek doosre ko dekhnaa aur mukammal barhanaa hona aapas mein jaiz hai, jis Hadees mein mazkoor hai ki jimaa' ke waqt biwi ki sharmgaah dekhne se andhe pan ki Bimaari laahiq hoti hai; ise Shayqh Albaani ne mauzu Hadees qaraar diya hai. Aur isi tarah wo saari Ahaadees bhi zaeef hain jin mein mazkoor hai ki Sayyadah Aaishah**

**raziyallaahu anhaa aur Rasoolullah ﷺ ne kabhi ek doosre ki sharmgaah nahin dekhen.**

5) **Ba-haalate Ihraam aur ba-haalate Rozah jimaa' mamnoo' hai, baaqi din o raat ke kisi hisse mein jimaa' kar sakte hain. Haalat e haiz aur haalat e nifaas mein sirf jimaa' karna manaa hai magar jimaa' ke 'ilaawa biwi se lazzat andoz hona jaiz hai. Agar kisi ne haiz ki haalat mein jimaa' kar liya to ek dinaar yaa nisf dena sadaqah karna hoga, saath hi Allah se sachchi Taubah kare taaki aainda Allah ka hukm tod kar maasiyat ka irtekab naa kare. Yahi hukm nifaas ki haalat mein jimaa' ka hai albattah sahih qaul ki Roshni mein mustahaazah se jimaa' karna jaiz hai.**

6) **Dauraane hamal biwi se jimaa' karna jaiz hai taaham shauhar ko is condition mein hamesha biwi ki nafsiyaat, sehat aur aaraam ka khayaal rakhna chaahiye. Hamal ki mashaqqat bahut sakht hai, Qur'aan ne ise dukh par dukh kaha hai. Isliye basaa auqaat doctor is dauraane jimaa' karne se shauhar ko manaa karte hain lehaza is silsile mein tibbi mashware par 'amal kiya jae, khusoosan hamal ke aakhiri Ayyaam Kafi dushwaar guzaar hote hain in dinon jimaa' karna pur-khatar Saabit ho sakta hai.**

7) **mutallaqaa rajiyyaa ki iddat mein jimaa' karna rajat hai ki nahin is pe ahle 'ilm mein mukhtalif aqwaal hain, inmen qaul mukhtaar yeh hai ki agar shauhar ne rujoo ki niyyat se jimaa' kiya hai to rujoo Saabit hoga aur agar baghair rujoo ki niyyat se jimaa' kar liya to isse**

**rujoo nahin hoga maslan shahwat ubhar jane se iddat mein jimaa' kar lena.**

**8) log jimaa' ke dauraan shahwat ki baaten karne se mutalliq sawaal karte hain to ismein koi harj nahin hai, naa hi 'aeb ki baat hai, haan fahash aur bayhoodah baaten jis tarah aam haalaat mein mamnoo' hain isi tarah dauraane jimaa' bhi mamnoo' hongi.**

**9) jimaa' se qabl shahwat bhadkane ke liye jinsi quwwat waali adwiyaat ka istimaal jism ke liye nuqsaandah hai lehaza is chiz se ijtinaab karen, haan kisi aadami mein jinsi kamzori ho to maahir tabeeb se iska ilaaj karayen ismein koi muzaaiqaa nahin hai.**

**10) biwi ki agli sharmgaah mein jimaa' karna haiz o nifaas se paaki ki haalat mein jaiz hai aur jimaa' karne ke liye biwi se bos wa kinaar hona, khush taba'ee karna, jimaa' ke liye tayyaar karne ke waaste aazaaye badan ba-shumoole sharmgaah chhoona yaa dekhnaa jaiz o halaal hai. Phir agli sharmgaah mein jimaa' ke liye jo kaifiyyat wa haiat ikhtiyaar ki jae tamaam kaifiyaat jaiz hain. Yaad rahe jimaa' ki khwaahish baydaar hone aur iska mutalabah karne par naa shauhar biwi se inkar kare aur naa hi biwi shauhar se inkar kare.**

**11) Shauhar ke liye biwi ki sharmgaah chhoone aur dekhne mein koi harj nahin hai lekin use choomna be-hayaayi hai. Isi tarah biwi ke liye mard ki sharmgaah chhoone aur dekhne mein koi harj nahin hai magar use choomna aur moonh mein dakhil karna be-hayaayi hai.**

In do baaton ka ek jumle mein khulasaa yeh hai ki aurat ki sharmgaah choomna aur moonh sex (oral sex) karna saraapaa be-hayaayi hai aur Islaam ki paakiza taalimaat ke khilaaf hai.

12) Miyaan biwi ka ek doosre se ghair fitri tariqe se mani kharij karwaana bhi mut'addid jismaani nuqsaanaat ke saath be-hayaa logon ka raasta ikhtiyaar karna hai, momin har kam mein hayaa ka pahlu madde-nazar rakhta hai. Umooman shauhar apni biwi ko ghair fitri tareeqah mubaasharat apnaane aur be-hayaayi ka usloob ikhtiyaar karne ki da'wat deta hai aisi aurat ke saamne aheday Rasool ki us Ansaari aurat ka waaqi'ah hona chaahiye jiske Quraishi ya'ni muhaajir shauhar ne usse apne yahaan ke tariqe se mubaasharat karna chaaha, jo Ansaari ke yahaan ma'roof naa tha to uski biwi ne is baat se inkar kiya aur kaha hum sirf ek hi andaaz se jimaa' ke qaail hain lehaza wahi tareeqah apnaao yaa mujh se door raho. Yahaan tak ki baat Rasoolullah ﷺ tak pahunch gayi aur us waqt Qur'aan ki aayat

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ

naazil hui jiski tafseer oopar guzar chuki hai. Waaqiye ki tafseel dekhen:(Sahih Abu Dawood: 2164)

13) Nabi ﷺ ka farmaan hai ki jo shakhs apni biwi ki dubur mein aata hai, wo malaoon hai (Sahih Abee Dawood: 2162).

Lehaza koi musalman laanati kam karke khud ko qahare ilaahi ka sazaawaar naa banae. Kisi se aisa ghinauna kam sarzad ho gaya ho to wo fauran Rab ki taraf iltifaat kare aur

**Allah se Taubah karke gunaah maaf kara le. Jahaan tak logon ka yeh khayaal karna ki biwi ki pichhli sharmgaah mein jimaa' karne se nikah baatil ho jata hai so aisi baat ki koi haqeeqat nahin hai.**

**14) Ek hi raat mein dobaarah jimaa' karne se pahle agar mayassar ho to ghusl kar liya jae, yaa wuzoo kar liya jae. Baghair wuzoo ke bhi dobaarah jimaa' kar sakte hain, kyunki Rasoolullah ﷺ ek ghusl se kai azwaaj se mubaasharat farmate the.**

**15) Mard ki sharmgaah, aurat ki sharmgaah mein dakhil hone se aurat o mard donon par ghusl waajib ho jata hai chaahe mani ka inzaal ho yaa naa ho. Haalate janaabat mein soyaa ja sakta hai taaham fajr se pahle yaa jo waqt ho us Namaaz ke waaste ghusl kar le taaki bilaa taakhir waqt pe Namaaz padh sake. Haalate janaabat mein Qur'aan ki tilaawat nahin kar sakte magar zikr o azkar, du'aa o salaam, kam kaj, baat chit, khaana peena sab jaiz hain hatta ki sahree bhi kha sakte hain.**

**16) Jab jimaa' ki haalat mein azaan hone lage yaa iqaamat ki aawaaz sunai de to is 'amal ko jari rakhne mein koi harj nahin taaham isse jald faraaghat haasil karke aur ghusl karke Namaaz adaa karen. Yaad rahe azaan sunne ke baad bhi qasdan bistar par lete rahna hatta ki iqaamat hone lage tab jimaa' karna humaari kotaahi aur Namaaz se ghaflat hai. Jahaan tak azaan ke jawaab ka masalaa hai to yeh sab par waajib nahin balki farze kifaaya aur bade ajr o sawaab ka haamil hai**

isliye miyaan biwi se baat chit yaa bos wa kinaar ke dauraan jawaab dena chaahen to dene mein koi harj nahin hai, lekin jimaa' ke waqt azaan ka jawaab dene se 'ulama ne manaa kiya hai, jab is 'amal se faarigh ho jayen to baqiyaa kalimat ka jawaab de sakte hain.

17) Aulaad ke darmiyaan zaroorat ke tahat waqfaa karne ki niyyat se jimaa' karte huye mani sharmgaah ke baahar kharij karna jaiz hai, shauqiyah aisa karne se baharsoorat bachna chaahiye kyunki nikah ka aham maqsad afzaaishe nasl hai.

18) Miyaan biwi ki khalwat aur jimaa' ki baaten logon mein bayaan karna be-hayaayi ki alaamat hai, Rasoolullah ﷺ ne is 'amal se ummat ko manaa farmaya hai. Is baat se in be-hayaaon ko nasihat lena chaahiye jo jimaa' ki tasweer yaa video banate hain phir use logon mein phailate hain.

Na'oozu-billaah kitne malaoon hain fahash videos banane, phailane aur dekhne waale.

Nabi ﷺ ka farmaan hai:

كلُّ أمَّتی مُعافًی إلَّا المُجاهِرِينَ، وإنَّ منَ المُجاهرةِ أن يعمَلَ الرَّجلُ باللَّيلِ عملًا، ثُمَّ يصبِحَ وقد سترَه اللَّهُ، فيقولَ: يا فلانُ، عمِلتُ البارحةَ كذا وَكذا، وقد باتَ يسترُه ربُّهُ، ويصبِحُ يَكشِفُ سترَ اللَّهِ عنهُ

Meri tamaam ummat wa maaf kar diya jaega magar jo elaaniyaa gunaah karte hain. Alaaniyyah gunaah karne ka matlab yeh hai ki ek shakhs raat ke waqt gunaah karta hai bawajoodyaki Allah ta'aala ne uske gunaah par parda daala hota hai lekin subh hote hi wo kehne lagta hai: aye fulaan ! Maine raat fulaan fulaan bura kam kiya tha, raat guzar gayi thi aur uske Rab ne uska gunaah chupa rakha tha jab subh

**hui to wo khud par diye gaye Allah ke parde kholne laga.(Sahih al-Bukhari: 6069)**

**Allah ta'aala humare andar Islami ghairat o hamiyyat paida kar de, hayaa ki daulat se maalaa-maal kar de, be-hayaai se koson meel door kar de aur marte dum tak Islaam ki paakiza taalimaat pe ikhlaas ke saath 'amal karte rahne ki taufeeq bakhshe. Aameen**